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Author: W.A.A.P.S. Weerasooriya

Gampaha Wickramarachchi Ayurveda Institute, Sri Lanka

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# PHARMACOGNACY OF PATHTHU DRAVYA FOR AMAVATHA SHOTHA USED BY NADUNGAMUWA WEDA PARAMPARA

W.A.A.P.S. Weerasooriya

*Department of Shalyashalakya, Gampaha Wickramarachchi Ayurveda Institute, Sri Lanka*

*Parshadi90@gmail.com*

## ABSTRACT

Chronic/Acute inflammatory joint disease Amavata (Rheumatoid Arthritis) is a disease that some medical systems are failed with treating. This causes swelling, pain and stiffness of joints. Asayurveda it manifested in joints of hasta, pada, sira, trika, gulpha, janu and uru. The main symptoms produced are Angamarda Aruchi, Trishna, Gouravam, Apaka & Shotha. Above paththu is most significantly used and Specific objective of this study was to study the pharmacognostic aspect of its ingredient herbs and other pathu herbs used by this tradition for shotha. As the Ingredients of paththu Thala, Sathakuppa, Eranda seeds, Aralu, Rathhadun, and Siyabalaleaves, prominently it shows Thiktha-Madhura rasa reading the Rasa property. And as to the descending order of other rasa katu-Kashaya-Amla rasa can be seen. Lawana rasa was not found. According to the Guna Property mostly Lagu-Ruksh-Thikshna guna were included and snigdha-Sara-Guru guna were containing in very less amount. Regarding the Property of Veerya. It contains 78% of Ushna Veerya and 22% of Sheetha Veerya. Under the property of Vipaka 80% of drugs in Katu Vipaka, 20% madhura vipaka and 4% in Amla Vipaka. So the Amla Vipaka herbs used in very little. Therefore the shotha contributed by Madura Rasa Vipaka, Ushna Veerya, and Vatha dosha will be removed and thiktha Rasa, ushana veerya and kapha dosha became to shaman state.

It clearly shows in the traditional ama vatha shotha paththu reduce the shotha condition by contributing shamana of Vata and kappa dosha very well.

Keywords Shothahara, Amavatha, Paththu, Dravya, Guna

## INTRODUCTION

Sri Lanka is a country of rich heritage, one of which is its indigenous system of Medicine, which has been practiced by the people since time immemorial. Traditional medicine is the sum total of the knowledge, skills, and practices based on the theories, beliefs, and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness. Most of the indigenous medical practitioners in the island were treating many patients daily. Maximum number of patients was attended by trained practitioners. A traditional healer can be defined as a person who is recognized by his/her community as competent enough to provide healthcare by using herbs, animal and mineral substances, or other methods. These methods are based on social, cultural and religious principles, including knowledge, attitudes and beliefs regarding the physical, mental and social well-being that are prevalent in their community.

Literature Review

Categories of Sri Lankan Traditional healing system:

1. Sarwanga Roga
2. Sarpa Visha
3. Lama Roga
4. Kedum Bidum
5. Dewum Pilissm
6. Charma Roga
7. Nila Weda kama
8. Gedi Wana
9. As Wedakama
10. Visha Wedakama
11. Garbhani Roga
12. Yantra Mantra
13. Kem Krama

In these traditional systems, as the disease condition different adjuvant (anupana) or sahapana was used. According to the Vatika Prakaranaya there were many examples of remedies with anupana, guli Kalka especially for sannu, kola, suthika, upadrawa conditions which may need antibiotic effects as modern treatments. That will illustrate the power of these special drug preparations in this healing system. Not only that this system may contain physiology, anatomy, pharmacology, unique measuring system, treatment procedures, and indication and contra indications as a complete medical system.

Unique characteristics of the srilankan traditional healing system:

- It is an important fact in srilankan traditional haling system is “weda geta”. It was a creation of formularies to each disease .That was included with in a poem as a puzzle. That can be only use for the peoples who have sound knowdge on traditional healing systems.

Example: Abhu  
 - Kaladuru  
 Wada Genige Kes -  
 Wadha kaha

- Mrutha
- Pawatta
- Kollo
- Kollan Kola
- Badha Helayan -
- Rankubala
- Katu Athi Gasa -
- Andara
- Goyiyo -
- Goyi Wel
- Naketh Kiyana Aya
- Niwithi
- Kumbure Madha -
- Kumburu Ata
- Madhagedi Athi Gasa
- Rata Edaru
- Hema Rasa Phala -
- Nelli

By making this kind of recopies and their indications were kept with safe for

1. Avoid Knowing these knowledge by outsiders of each tradition
  2. To memorise easily
  3. And to have some pleasure
- Anatomical Knowledge Paired to ayurveda different just for a wards only.

Example: - Shroniya -  
 Ukula - hip  
 Gulpha Sandi -  
 Bolataya - ankle  
 Parshu - Ila ata  
 - ribs

- Special unique disease nomenclature.

Comparing to ayurveda there is high number of disease as physiology

Example:- Mandham Roga-20 Pinas Roga -18

- New treatment modalities
- Example: - Enchanters (Yantra Mantra), Padmana (use of powder drugs), EPA nul bedima, Pillissum, Bhagna, Nila Vidima, Anpana. Oil, well Kashaya, Ala beth, Choorna Thawili, Paththu, Wedu.

- Measurements(Mana Paribasha)  
 Ex: - Madatiya eta  
 Olinda Eta  
 Wee Eta  
 Amu eta  
 } used as a dosage quantity

History and importance of the traditional gedi wana and sarwanga chikissa

As the Gedi wana tradition, Gedi is the conditions where harmful external entities are enter to the humenbody and caused swelling, inflammation, spuration, pus discharge to remove those foreign matters by skin. This condition known as gedi and vidradi, arbudha, Pidaka are varities of gedi. Statement of traditional doctor about Gedi: - it is an abnormal swelling of the body. It can be appear any part of the body and affect you are health condition. Some of them and can be cure by the proper treatment. Statement of traditional doctor about Wana it is a wound can appear any part of the body. Some wound care can cure easily but some are difficult to cure and also cause major problem to the health. According to the gedi wana weda potha there are 400 gedi. As sarvawishadi herbal oil recepy 4800 number of gedi were mentioned. Beth thel potha mentioned 48 gedi and they named as each areas. Gediwana are describing in many type according to the shape and place.as an examples Gadapola, Visara, Gedi, Leh gedi, Vissappu etc.

01. Hubas bandana
02. Nalalgadawa
03. Bemapilike
04. Nuvanpilika
05. Nahadanu pilika
06. Danthapilika
07. Hakupilika
08. Iranthugadava
09. Kandamala leda
10. Kanaka visadi
11. Urabandana
13. Kihilibandana

14. Rathapulliya
15. Ath pilika pa pilika
16. Deva amaka
17. Kondara pilka
18. Odduvisahi
19. Upadansa pilika
20. Kondarapilika
22. Deepangar darvaya
23. Upadansa pilika
24. Galrathaya
25. Thunbitu bandanaya
26. Maspilikegauwa
27. Pokuru visadi
28. Sandi bandanayas
29. Sanni musappu
30. Kalal bandana
31. Udarabandana
32. Dewasura amaka
33. Katupilika
34. Ilapala gadava
35. Elabandana
36. Kondaragauwa
37. Lemapilika
39. Kikili kukula
40. Sanni bandana
42. Alabandana

In traditional Healing System The Gedi condition Introduced by Poem. This knowledge to ayurveda students. Dr. P.K.H.Dharmavijaya used his great knowledge as well as good treatment procedures, Nila chikissa and he also conserning the mental states of patients specially.

### Nadungamuwa veda parampara



Figure 1: Dr. P. K. H. Dharmavijaya  
Nadungamuwa veda tradition

Dr. P. K. Harsha Dharmavijaya was the representater of this tradition in this era and my teacher belongs this elephant from his father Dr. P. C. G. Dharmavijaya in the year of 1978. Now the nedungamuwa raja was the identity of nedungamuwa veda parampara. This tradition contains long written history on gedi wana, pidaka, and sarwanaga treatments. And still surviving in gampaha district, Rathupaswala, nedungamuwa village. It's originated in mathale district and then to dekatana and finally belongs to gampaha district. The originater of this tradition was Dr. livinis perera paduwawala, from him to dr. basthiyan perera paduwawala and then to Dr. P. D. G. Dharmavijaya (paduwawala kankanamge dhaniyel perera dharmavijaya veda rala hami) he practiced this treatments well and he was a (D. A. M. S) abhigana pathara dhari of Ashtanaga ayurveda collage of kalkata in india. Not only had that he maintained a simple religious life style too. It is divided into 4 generations. Present Dr. P. K. Harsha Darmavijaya who has taken the knowledge from yakkla siddhayurveda vaidhya vidhyala and with his traditional knowledge treating for many patients very well

**Important Concepts in  
Nedungamuwa Traditional Healing  
Tradition**

1. Consider seasonal effects-ushna sheetha cosept in foods and medicines high usha quality - "surya" Ghana aushada High sheetha protency - "chandra" Ghana aushada

2. Pharmacognacy - There are different formularies as each tradition Andover medicinal formularies were called as water. Each water was formulated considering Rasa, Guna, Virya, Vipaka etc.

3. Pathya Apathya- Acording to the treatment type patients should be followed special maintenance with their food habit and behaviors in shoran karma bathing cold water having cold food prohibited.

Literature review of medicinal plants used as the ingredients

Scientific name: Terminally chebula

Family name: COMBRETACEAE

English name: Chebulic Myrobalan

Local name: Aralu (අරල)

Sanskrit name: Harithaki / Abhaya

Description: Trees to 30 m tall; branchlets conspicuously white or yellowish long lenticellate, glabrous, hairs tawny, rarely silvery. Leaves alternate or sub opposite, spaced along branch lets; petiole 1-3 cm long, with 2(-4) glands 1-5 mm below apex; leaf blade 7-18 × 4.5-10 cm, glabrous. Inflorescences maxillary or terminal, simple spikes, 5-10 cm long, numerous flowered, sometimes grouped at branch let apex and forming a panicle. Flowers slightly fragrant, bisexual. Fruit not stipulate, blackish brown when ripe, ovoid or broadly so, ellipsoid, or cylindrical-ovoid, obtusely 5-ridged, 2-4.5 × 1.2-2.5 cm, rigid, becoming deeply wrin.



Figure 1: seed-flower and unripe fruit of terminality chebula

Edible parts: Seed/ leaf/ Cotyledon

Ayurvedic usage: Treatment for Dentalcaries, Bleeding gums, Fevers, Eye diseases, Piles, Dropsy, Sores, Chronic dysentery, Worm infestation, Swellings, Hemorrhoid, Jaundice, Colds, Coughs, Catarrh, Anorexia, Flatulence, Abdominal discomfort, Eczemas

Parts used in treatment: Pericarp of the fruit

Related medicinal properties: Cardio tonic, Purgative, Stimulate liver functions, Diuretic, Pacifies vitiated thridoshas

Scientific name: *Pterocarpus santalinus*

Family name: FABACEAE

English name: Red sandal wood, Red sanders, Ruby wood

Local name: Rath handun

Sanskrit name: Raktha chandana

Description: Tree to about 30 m tall; stems glabrous. Leaves 4-8 foliate; leaflets 5.5- 12(-15) cm long, 2.5-7 cm wide, glabrous. Inflorescences paniculate. Flowers 12-19; petals bright yellow, glabrous. Fruit 1 or 2 seeded, about 4-5.5 cm in diameter, the marginal wing 1-2 cm wide; seeds brown 10-12 mm long, 5-6 mm wide.



Figure2: leaves and bark of *Pterocarpus santalinus*.

Status: Only under cultivation

Edible parts: Bark

Ayurvedic usage: Treatment for Swellings, Vomiting, Boils, Inflammations, Eye diseases, Excessive thirst, Headaches, Dysentery, Fevers, Hemorrhoids, Burning sensations of the body, Skin diseases, Worm diseases

Parts used in treatment: Heartwood

Related medicinal properties: Purifies the blood, cooling agent,

Pacifies vitiated Kappa and Pita Doshas

Scientific name: *Anethum graveolens*

Family name: APIACEAE / UMBELLIFERAE

English name: Dill seeds

Local name: Sathapushpa

Sanskrit name: Shathavah, shathapushpa

Botanical Description: anthem graveolens L. Is the sole species of the genus *Anethum*, though classified by some botanists in the related genus *Peucedanum* as *Peucedanum graveolens* variant called East Indian dill or Sowa (*Anethum graveoeloens* var *sowa* Roxb. Ex, Flem.)



Figure3: seeds leaves and flowers of *anethum graveolens*

Description: Glabrous, branched, perennial herbs with striated green stems covered with a whitish bloom. Leaves alternate, decompounds; ultimate segments linear-oblong or ovate, entire or sparingly toothed. Umbels compound, rays usually numerous; bracts linear or linear-lance late; bracteolate 4-8, linear. Flowers with many slender pedicels. Sepals 0 or small. Petals obovate, emarginated or 2-fid. Ovary glabrous. Style small. Fruit 2-3 times as broad as thick, vittate large.

Status: Naturalized Exotic

Edible parts: Seed

Photochemical: plant showed the leaves, stems and roots were rich in tannins, terpenoids, cardiac glycosides and flavonoids

Ayurvedic usage: Treatment for Dysentery, Diarrhea, Catarrh, Stranger, Cystitis, Urinary bladder disorders, Hemorrhoids, Otorrhoea, Burns, Constipation, Ulcers, Wounds, Gonorrhoea, Coughs, Head lice, General pains, Nervous system disorders. Rasa- Katu thiktha Guna-lahu Thikshna Vipaka – katu Veerya-Ushna

Parts used in treatment: Leaves, Seeds

Related medicinal properties:  
Aphrodisiac, Lactagogue, Diuretic,  
Vermifuge, Purgative Pacifies vitiated  
Catha Doshas and Balance vatha Kapha  
Increase pitta

Scientific name: *Ricinus communis*\*  
Synonyms: Rakta Erandashwetha  
Eranda

Family name: EUPHORBIACEAE

English name: Castor

Local name: Eradu

Sanskrit name: Eranda

Description: A very variable plant in habit, and appearance; annual or perennial, 2.5-3.5 m tall; stems hollow, cylindrical. Leaves simple on curved, purplish or green petioles, subpeltate drooping; stipules large, green or yellowish; lamina 15-45 cm across, palmately cut into 7-11 serrate blue-green segments. Inflorescences spicate panicles. Flowers monoecious, large, Fruit a blunt, greenish, deeply grooved, tricoccus capsule, about 2 cm long and septic dally into 6 valves. Seeds ovoid, 0.8-1.2 cm long, 0.6 cm broad, prettily mottled with dark brown, albuminous.



Figure 4: Ricinus seed, leaves and flowers of *Ricinus communis*

Pharmacological: presence of  
Steroids, Saponins, Alkaloids, Flavonoids,  
and glycosides

Status: Naturalized Exotic

Edible parts: none

Ayurvedic usage: Treatment for-  
Rheumatoid arthritis, Osteo arthritis,  
Chest pains, Oedema, Fevers, Nervous  
system diseases, Pains, Bleeding  
gums, Eczema, Constipation, Worm  
diseases, Hemorrhoids, Splenomegaly,  
Hydrocele, Coughs, Oede, Ear ache

Parts used in treatment: Roots, Bark,  
Leaves, Seeds

Related medicinal properties:  
Purgative, Stimulate lactation,  
Anthelmintic

Parts used in treatment: Roots, Bark,  
Leaves, Seeds

Related medicinal properties:  
Purgative, Stimulate lactation,  
Anthelmintic

Scientific name: *Tamarindus indica*\*

Family name: FABACEAE

English name: Tamarind

Local name: Siyambala

Sanskrit name: Thinthidi

Description: Trees to about 15(-24)  
m tall; stipules minute. Leaves with about  
8-20 pairs of leaflets; leaflets 12-(-30) mm  
long, (3- )5-10 mm wide. Inflorescences  
racemose, about 1-8 flowered; flowers  
small, pedicels 3-14 mm long; petals white  
or yellowish with reddish venation. Fruit  
light brown, 5-15 cm long, about 2 cm  
wide, 1.5 cm thick, 2-4-seeded,  
indehiscent.



Figure 5: leaves, flowers, fruits of *Tamarindus indica*

Edible parts: Fruit, Bark, leaves

Ayurvedic usage: Treatment for; Swelling,  
Pain, Excessive thirst, Burning Sensation,  
Fever Hemorrhoids, Oral Diseases, Rectal  
Prolepses, Constipation, Dysuria,  
Leucorrhoea, Vomiting, Eye Disease,  
Muscle stiffness, Hernia

Pharmacological: Rasa-Madhura, Katu,  
Kashaya Guna- Guru, snigdha, tikshna,  
suksma Veerya-Ushna Vipaka-Madhura  
Dosa-Kaphavata shamaka, Karma-  
Sulahara, shothara, rechana, brushy,  
twachya, vedanasthapan, kriminihsarak,  
hridyashoth, kaphaghna, mutravishodhna,  
stanyajanana, sukrashodhana,  
kusthaghna, jwarahara, svedajanana,  
balya, garbhashayashodhan, visaghna,  
vayahsthan

Parts used in treatment: Leaves, Bark, Flowers, Fruits, Seeds

Scientific name: *Datura metel*

Family name: SOLANACEAE

English name: Adams apple

Local name: Attana (අත්තන) /

Kalu-attana (කළු-අත්තන)

Sanskrit name: Dhatura, Dhastura, Umatta, Shivapriya, Harapriya, Hema, Dhustura, Kanaka

Description: Erect, rounded, soft stemmed shrub, up to 1(-2) m tall. Leaves entire or angular in outline, up to 29 cm long, 16 cm broad; petioles 1/3-1/2 as long as blade. Flowers erect solitary in axils; corolla about 15 cm long, creamy white or streaked with red or mauve. Fruit a spherical capsule covered with stout tubercles or prickles. Seeds brown, 5 mm diameter.



Figure 7: Flowers Leaves fruit and Seeds of datur metel

Photochemical: Saponins, tannins, steroids, alkaloids, polyphenols and glycosides in this plant Rasa Tikta, Katu, Guna Laghu, Ruksha, Vyavayi, vikasivirya ushnavipaka-Katu. Prabhava,-madakadoshagnata

Kaphavatashamaka, Rogagnata-Shotha, Vedana, Arsha, Vatavikara, Hridmandata, Nadimandata, Amlapitta, Parinamashoola, Pittashmari, Shwasa, Vrikkashoola, Ashmari, Shaiyyamootra, Rajahkrichchhra, Yuka, Liksha Karma-Jantughna, Vedana sthapana, Twagd oshahara, Madaka, Antrashamaka, Shoola prashamana, Hridayottejaka, Bastiavum Gavinisankochaka, Garbhashay aprasaraka, Shukrastambhana, Swedavrodhaka. Contains different functional groups such as saponins, tannins, steroids, alkaloids, flavonoids, phenols and glycosides. Atropine and scopolamine are competitive antagonists

of muscarinic cholinergic receptors and are central nervous system depressants. Saponins, tannins, steroids, alkaloids, flavonoids, phenols and glycosides. Atropine and scopolamine are competitive antagonists of muscarinic cholinergic receptors and are central nervous system depressants.

Status: Native

Edible parts: Leaves, Seed, Root, seed oil, flower, panchanga

Ayurvedic usage: Swellings, Rheumatism, Lumbago, Tumour s, Cataract, Eye diseases, Asthma, Toothache, Dogbites, Hydrophobia, Hydrocele, Fever, colds, Tuberculosis, Insanity, Abscesses, Sciatica, Dysmenorrhoea, Genarapains, Rabies, Filariasis. Antispasmodic, Anodyne, Narcotic

Parts used in treatment: Leaves, Seeds, Root.

## METHODOLOGY

This study therefore was carried out to investigate the pharmacognacy of ingredients in apaththu used by nedungama uwa weda parampara for ama vatha and its efficacy also observed during the period of 3 months. Dr. P.K. Harsha Dharmavijaya was the representater of this tradition in this eraget the training under his guidance for 3 months. Different types of paththu varga was collected and observed their usage. Data was collected by the sanhitha grantha and other subject related records and the ingredients of paththu dravya were analyzed with their pharmacognacy.



**Preparation of methods of some paththu varieties**



Figure8: Preparation of Shothahara Paththuwa

**Preparation of Delipothu paththu**



Figure9: Preparation of delipothu paththu

**DATA ANALYSIS**

**Study of Rasa Guna Veerya Vipaka**

Name	Rasa	Guna	Veerya	Vipaka	Dosha Karma
<b>Deli pothu</b>					
<b>Thiitha abin</b>	Katu,Thiktha	Lagu-Buksha	Ushna	Katu	-
<b>Vivan dubulu</b>	Katu,Thiktha,Kashaya	Lagu-Buksha	Ushna	Katu	-
<b>Perumkayam</b>	Katu	Lagu-Usida-Sara-Thikhana	Ushan	Katu	Pitta Wardaka,Kapha vaitha shamaka
<b>Aithana Leaves</b>	Madhura,Katu,Thikth Kashaya	Guru,Thikthma	Ushna	Katu	-
<b>Nika Leaves</b>	Katu,Thiktha,Kashaya	Lagu-Buksha	Ushna	Katu	Kapha Vata Hara
<b>Wara Leaves</b>	Katu,Thiktha	Lagu-Buksha-Sara-Thikhana	Ushna	Katu	Kapha Pittitha Shamaka
<b>Thana hal</b>	Madhura-Kashaya	Sheetha-Mruda	-	-	=
<b>Cow's milk</b>	Madhura-amla	Guru-usida	Sheetha	Madhura	Kapha wardaka,Pitha shamaka

<b>Thala</b>	Madhura	Guru-Mruda-Sriveda	Ushna	Madhura	Increases pitta, Decreases vata-
<b>Sathakuppa</b>	Katu thiktha	Lagu Thikthma	Ushna	Katu	Pacify Vata
<b>Eranda seeds</b>	Madhura-Katu-Kashaya	Usida-Sukthma-Thikthma	Ushana	Madhura	Kapha vata Shamaka
<b>Aralu</b>	Pancha rasa	Lagu-Buksha	Ushan	Madhura	Tridosha Shamaka
<b>Rathhadun</b>	Madhura-Kashaya	Lagu-Buksha	Ushana	Katu	Kapha Pittitha Shamaka
<b>Siyabala leaves</b>	Amila	Amila-Guru	Ushna	Katu	Kapha vata Shamaka
<b>Murunga</b>	Katu-Thiktha	Lagu-Buksha-Thikthma-Sara	Ushna	Katu	Pitta wardaka,Kapa vata
<b>Aba</b>	Katu-Thiktha	Buktha-Thikthma-Sriveda	Ushna	Katu	Pitta wardaka,Kapha vata Shamaka
<b>Sarana Mul</b>	Madhura-Kashaya-Thiktha	Lagu-Buksha	Ushna	Madhura	Kapa Vata Shamaka
<b>Devadara</b>	Katu-Thiktha	Lagu-Sriveda	Ushana	Katu	Kapa Vata Shamaka
<b>Amu Inguru</b>	Katu	Guru-Buktha-Thikthma	Sheetha	Madhura	Kappa kapa vaitha shamaka
<b>Sudulunu</b>	Katu-Madhura	Guru-usida-Thikthma-sara-pichechila	Ushna	Katu	Kapa Vata Hara
<b>Meepothu</b>	Madhura-Kashaya	Sriveda	Shitha	Madhura	Vatha Pitta Shamaka
<b>Harankaha</b>	Katu-Thiktha	Lagu-Thikthma	Ushna	Katu	Kapa Vata Shamaka
<b>Lunuwarana pothu</b>	Madhura-Thiktha-Kashaya	Lagu-Bukha	Ushna	Katu	Kapa Vatha shamaka
<b>Iramusu</b>	Madhura-thiktha	Guru-usida	Shitha	Madhura	Tridosha Shamaka
<b>Kapuru</b>	Madhura-Katu thiktha	Guru-Thikthma	Ushna	Katu	-
<b>Hiresapalu</b>	Madhura-Kashaya	Lagu-Buksha	Ushana	Amila	Kapa Vatha Shamaka
<b>Amukaha</b>	Katu-Thiktha	Lagu-Buksha	Ushna	Katu	Pitha Urcchaka,Kapa Vatha Shamaka
<b>Suwadakkottan</b>	Madhura-Katu-Thiktha	Lagu-Buksha	Ushana	Katu	-
<b>Kapu eta</b>	Madhura-Kashaya	Lagu-usida	Ushna	Madhura	Vatha Shamaka,Kapa pitha Wardaka
<b>Katuvelbatu</b>	Katu-thiktha	Lagu-Thikthma-Bukthma	Ushna	Katu	Kapa Vatha Shamaka

<u>Kaburu eta</u>	<u>Katu-thiktha</u>	<u>Lagu-Ruksha</u>	<u>Ushna</u>	<u>Katu</u>	<u>Kapa Vata Shamaka</u>
<u>Kidarani</u>	<u>Katu-Kashaya</u>	<u>Lagu-ruksha</u>	<u>Ushna</u>	<u>Katu</u>	-
<u>Rathnital</u>	<u>Katu</u>	<u>Lagu-Ruksha</u>	<u>Ushana</u>	<u>Katu</u>	-
<u>Bemithirya</u>	<u>Thiktha</u>	<u>Lagu-ushna</u>	<u>Ushna</u>	<u>Katu</u>	-
<u>Pawatta</u>	<u>Katu-Thiktha-Kashya</u>	<u>Lagu-ruksha</u>	<u>Sheetha</u>	<u>Katu</u>	<u>Kapa shamaka</u>
<u>Ihana</u>	<u>Madura-Thiktha-kashaya</u>	<u>Lagu-sweda</u>	<u>Sheetha</u>	<u>Madhura</u>	-
<u>Bulu</u>	<u>Kashaya</u>	<u>Lagu-Ruksha</u>	<u>Ushna</u>	<u>Madura</u>	<u>Tridosha Shamaka</u>
<u>Nelli</u>	<u>Madura-Amla-katu-Thiktha-Kashaya</u>	<u>Lagu-Ruksha</u>	<u>Sheetha</u>	<u>Madura</u>	<u>Tridosha Shamaka</u>
<u>Erabadu</u>	<u>Thiktha-Katu</u>	<u>Lagu</u>	<u>Ushna</u>	<u>Katu</u>	<u>Kapha Vatha Shamaka</u>
<u>Karada</u>	<u>Katu-Thiktha-Kashaya</u>	<u>Lagu-Thiktha</u>	<u>Ushna</u>	<u>Katu</u>	<u>Kappa Vatha Shamaka</u>
<u>Sivya</u>	<u>Katu</u>	<u>Lagu-Ruksha</u>	<u>Ushna</u>	<u>Katu</u>	-
<u>Muda Mahana</u>	<u>Madura-Thiktha</u>	<u>Lagu</u>	<u>Ushna</u>	<u>Katu</u>	-
<u>Enasal</u>	<u>Madura-Katu</u>	<u>Lagu-Ruksha</u>	<u>Sheetha</u>	<u>Madura</u>	-
<u>Neranchi</u>	<u>Madura</u>	<u>Guru-Swida</u>	<u>Sheetha</u>	<u>Madura</u>	<u>Vatha Vutha Shamaka</u>
<u>Divalabu</u>	<u>Katu</u>	<u>Lagu-swida-Thiktha</u>	<u>Ushna</u>	<u>Katu</u>	<u>Vatha Vutha Shamaka</u>
<u>Puwak</u>	<u>Madura-Kashaya</u>	<u>Guru-Ruksha</u>	<u>Katu</u>	<u>Sheetha</u>	<u>Vatha Vutha Shamaka</u>
<u>Daluk</u>	<u>Katu</u>	<u>Lagu-Swida-Thiktha</u>	<u>Ushna</u>	<u>Katu</u>	<u>Kapa Vatha hara</u>
<u>Bevila mul</u>	<u>Madura</u>	<u>Guru-Swida-Pichchila</u>	<u>Shitha</u>	<u>Madura</u>	<u>Vatazma</u>

Table1: Pharmacognacy of Ingredients of paththu

Graphical interpretation of dravya guna

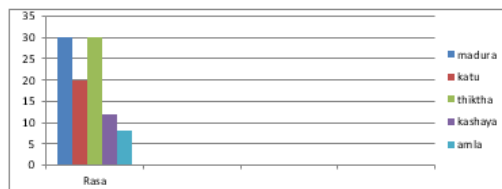


Table 2: Graphical interpretation of Vipaka



Table 3: Graphical Interpretation of vipaka



Table 4: Graphical Interpretation of veerya

## DISCUSSION

Regarding the Property of Veerya ,It contains 78% of Ushna Veerya and 22% of Sheetha Veerya. Under the property of Vipaka 80% of drugs in Katu Vipaka , 20% madhura vipaka and 4% in Amla Vipaka.so the Amla Vipaka herbs may used in very little.

There fore in amavatha shotha condition due to Madhura Rasa Vipaka-Ushna Veerya Vatha dosha theand Due to the thiktha Rasa ,ushana veerya kapha dosha became to shaman state.It clearly shows in the traditional ama vatha shotha paththu reduce the shotha condition by contributing shamana of Vata and kappa dosha very well.As the study of this case with the use of guli kalka sweda and the external paththu Incerase and normalise the decreased Agni and facilitated to digest the ama.there after shotha condition becomes

## SUGESTIONS

As the study of this case with the use of guli kalka sweda and the external paththu Incerase and normalise the decreased Agni and facilitated to digest the ama.there after shotha condition becomes normal there fore these traditional paththu and herbs can be used for the Ama vatha conditions very well and they can be cured without any side effects.Now a days western treatments were not given full recovery for the ama vatha conditions and with the above line of treatments it an be manage well therefore it is essential to use these kind of treatments for the ama vatha shotha conditions.

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