



CONCEPTUAL STUDY OF LANGHANA AS TREATMENT IN AMAVASTHA OF VYADHIS

Dr. Veena Ram Pisal*¹ and Dr. Vandana D. Bhusari²

¹M.D. Final Year, Ayurveda Samhita Siddhanta, Dr. D. Y. Patil Ayurvedic College and Research Institute Pimpri, Pune.

²Associate Prof. Dr. D. Y. Patil Ayurvedic College and Research Institute Pimpri, Pune.

*Corresponding Author: Dr. Veena Ram Pisal

M.D. Final Year, Ayurveda Samhita Siddhanta, Dr. D. Y. Patil Ayurvedic College and Research Institute Pimpri, Pune.

Article Received on 06/07/2018

Article Revised on 27/07/2018

Article Accepted on 17/08/2018

ABSTRACT

Ayurveda is an ancient science of life, i.e. the word "Ayurveda" itself says "Ayusho vedaha" that means veda of life is Ayurveda. This life science is very ancient estimated about 5000 years ago. Ayurveda blessed us with their basic principles, prevention techniques and treatment of diseases. Ayurveda has two main purposes first is to maintain the health of healthy people and another is to cure the diseased one. Along with the administration of medicine langhana is also told by Granthakaras. Langhana leads to laghu guna; this therapy takes away heaviness of the body. It is a type of Apatarpana (treatment in which avoid of nourishing food and medicine is done). Langhana therapy is used in amavastha of vyadhis. Here ama is undigested product of food in the form of doshas which creates trouble and diseases in body. It is of guru guna and difficult to treat (digest), so to cure ama langhana, ushna, deepana, pachana, teekshna dravyas (medicines) are used. When the jatharagni (digestive fire) gets cool (agnimaandya) then the condition of amavastha creates. Until the ama is not treated there is no use of giving various medicines for curing the diseases; rather than the given drug will also convert into ama and the disease will increase. **Conclusion** – For treating amavastha of vyadhi first line of treatment is langhana (which creates laghu guna that is opposite to guru guna of ama). In present era where fast food and junk food is the main cause of diseases, it is very important to follow langhana therapy as a treatment.

KEYWORDS: Langhana, ama, vyadhi, apatarpana, amavastha, pachana, jatharagni, laghu, guru, shodhana, viruddhahara.

INTRODUCTION

Globalization has changed the way people do their jobs and business across world. All the working sectors need skillful and dedicated workforce willing to put extra efforts to achieve business objectives. Most of these professionals are habituated to shortcuts in their daily routine. Eating habits are disturbed in these peoples which creates indigestion and ultimately to ama.

Another crowd of people are who have much more free time to spend and think mainly about over eating, attracted towards junk food and fast food which creates indigestion (ama) in them. Granthakaras said that in every disease there is agnimaandya due to which ama formed at initial stage of vyadhi where langhana is done as treatment. So it is a very important concept in Ayurveda.

Langhana Varnana

Langhana is the therapy which creates laghava (lightness) in the body. It is a type of apatarpana.

There are ten types of langhana given-

- 1.) Vamana (vomiting)
- 2.) Virechana (use of laxatives)
- 3.) Niruha (kind of enema)
- 4.) Nasya
- 5.) Pipasa (Thirst)
- 6.) Marut (Air)
- 7.) Atapa (Sunrays)
- 8.) Pachana (use of digestive drugs)
- 9.) Upavasa (fasting)
- 10.) Vyayama (Exercise)

Among the first four types of langhana i.e. shodhana chikitsa is given to the patients who are having strong physic, powerful, vitiating Kapha, Pitta, Rakta, mala along with Vayu. Patients having medium body strength and suffering from vomiting due to vitiated kapha and Pitta, Atisara (dysentery), Hrudrog (Heart disease), Visuchika, Alasaka, Jwara (fever), Vibandha (obstruction), Gaurava (heaviness), udgaar (belching), hrullas (nausea), arochaka diseases use pachana dravyas

for langhana. Patients having low body strength and suffering from above mentioned diseases but of low severity then thirst and fasting is used for langhana.

Qualities of Langhana dravyas are-

- 1.) Laghu (light)
- 2.) Ushna (hot)
- 3.) Teekshna
- 4.) Vishada
- 5.) Ruksha (dry)
- 6.) Sukshma (minute)
- 7.) Khara
- 8.) Sara
- 9.) Kathina (hard)

These qualities of langhana dravyas are opposite to that of ama.

Indications of langhana-

In amavastha, skin diseases, atisnigdha (unctuous), abhishyandi, brunhana, in shishira rutu, shishira guna yukta hemanta rutu.

Samyaka yoga of langhana (proper langhana)-

Easy excretion of flatulence, urine, feces without any interference; lightness of body and chest part, clear belching, cleanliness in throat and mouth region; vanishing of giddiness and tiredness, sweating, ruhe (desire for intake of food), increase in thirst and appetite, these are signs of proper langhana.

Ama and Amavastha Varnana

Literal meaning of word ama is “raw”, “uncooked” or “state or condition of being raw”. According to Ayurveda “ama is the undigested product of food or product of improper digestion and metabolism” gets accumulated in amashaya and creates disease in body. This condition of body is called amavastha. In different avastha (stages) of disease when there is presence of ama it is amavastha and absence of ama is niramavastha.

Main cause of ama formation – Now a days eating habits are very disturbed, it may be due to running life (lack of time); over eating, increase in junk food and fast food, more attraction towards different food cultures, frequent eating, tea, coffee, cold drinks due to meetings. This cause indigestion and formation of ama.

According to Granthakaras Vagbhata Amadosha is the result of practice of viruddhahara and taking food before digesting the previous food and indigestion so the patient suffer from amavisha or amadosha, its symptoms are like poison. In today's culture many recipes of food or combination of food comes under viruddhahara.

Signs of amavastha – Vishtambha (constipation), praseka (salivation), pain, burning sensation, anorexia and heaviness.

DISCUSSION

In many vyadhis amavastha langhana and other medications are used. In amajeerna indigestion occurs due to vitiation of Kapha dosha. Symptoms seen in this condition are swelling at eyes and cheeks, burping like full stomach, mouth watering, nausea, heaviness of body. Here langhana is told as treatment. In virechana, after giving virechaka dravya (medicine) in agnimaandya and dosha janya weakness and symptoms of proper virechana is not seen then langhana is given. In Jwara jatharagni get vitiated with Doshas and immigrate from stomach to other parts of the body with rasa. So it becomes difficult for stomach to digest any food or medicines. For this firstly it is necessary to cure agni (i.e. agni deepana) by langhana and pachana. In Jwara first treatment is Upavasa (langhana). In taruna Jwara (initial stage of Jwara) langhana is mentioned in chikitsa (treatment). Here benefits of langhana are - Calm down the vitiated Doshas, increase the jatharagni, subsides Jwara, lightness in body and increase appetite. Langhana should be done upto strength of body is maintained. Excretion of residing ama in the body without curing or digesting it destroys the body. So it is very important to treat ama with the help of langhana and pachana dravyas before excretion. Some conditions in Jwara is contraindicated for langhana as kshayaja, vataja, bhayaja, krodhaja, shokaja, shramajanya Jwara. In Raktapitta blood get vitiated with Pitta due to amadosha and comes out from natural openings of the body, firstly should be treated with langhana for ama pachana. In this disease according to factors, way of coming out of blood, relations of Doshas, should decide langhana or brunhana (nourishment) to the patient. In sheet (cool), guru (heavy), snigdha (unctuous) quality of Kaphaja Gulma where vama is contraindicated and agnimaandya, langhana is told as treatment. In amatar (i.e. dysentery with amavastha) diarrhea should not be stopped, rather than it must be flushed of with ama and treat it with deepana pachana dravyas.

In context to Grahani gada (disease) - When the dosha located in Grahani is afflicted by food, which is not fully digested (vidagdha i.e. partly digested and partly undigested), then the signs of ama (product of improper digestion and metabolism). Such a patient should be administered emetic therapy with the help of Luke warm water. Alternatively the decoction of madana phala mixed with pippali and sarshapa should be used for emetic therapy. If the ama moves downwards and remains adhered to the colon, then the patient should be given purgation therapy (niruha) with such drugs as are stimulant of digestion. If the dosha in its ama (undigested) stage is converted into rasa (chyle) and pervades other parts of the body, then the patient should be made to fast (upavasa), and be given drugs conducive to pachana (metabolic transformation) of the undigested material, e.g. yavagu (thick gruel). In case of Kaphaja and Pittaja Visarpa langhana is used as treatment. Pachaka dravyas like vyosha, tvak, bhallataka are used as a treatment of amaja trushna.

CONCLUSION

As we know today's corporate world and lifestyle leads more to amajanya vyadhis and for amavastha of various vyadhis it is that there is no alternative option for its treatment other than langhana. Excretion of residing ama in the body without curing or digesting it with langhana therapy destroys the body. Even animals too whenever get sick they follow the rules of langhana therapy without consulting any doctor (they eat grasses and vomit, doesn't eat anything until they feel better), then we are the most evolved minded humans, should understand the unavoidable importance of langhana therapy in amavastha.

REFERENCES

1. Acharya Vidyadhara Shukla & Prof. Ravi Dutta Tripathi, editor, Commentary: 'Vaidya Manorama Hindi commentary' of Maharshi Charaka, Sutrasthana chapter 22, verse no. 18, Delhi: Chaukhamba Sanskrit Pratishthan, 2007; 309.
2. Dr. Brahmanand Tripathi, editor, Commentary: 'Dipika Hindi Commentary' of Pandit Sharangadharacharya, Purva Khanda chapter 4, verse no. 26, Varanasi: Chaukhamba Surabharti Prakashan, 2011; 51.
3. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, SutraSthana chapter 22, verse no. 12, Varanasi: Chaukhamba Prakashan, 2011; 120.
4. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, SutraSthana chapter 22, verse no. 22, Varanasi: Chaukhamba Prakashan, 2011; 121.
5. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, SutraSthana chapter 22, verse no. 24, Varanasi: Chaukhamba Prakashan, 2011; 121.
6. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, SutraSthana chapter 22, verse no. 12, Varanasi: Chaukhamba Prakashan, 2011; 120.
7. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, SutraSthana chapter 22, verse no. 34-35, Varanasi: Chaukhamba Prakashan, 2011; 121.
8. Pt. Hari Sadashiva Shastri Paradakara, editor, Commentary: 'Sarvangasundara' of Arundatta and 'Ayurvedarasayana' of Hemadri on Ashtanga Hrudaya of Vagbhata, SutraSthana chapter 8, verse no.13-14, Varanasi: Chaukhamba Sanskrit Sansthan, 2009; 150.
9. Pt. Hari Sadashiva Shastri Paradakara, editor, Commentary: 'Sarvangasundara' of Arundatta and 'Ayurvedarasayana' of Hemadri on Ashtanga Hrudaya of Vagbhata, SutraSthana chapter 8, verse no.20-21, Varanasi: Chaukhamba Sanskrit Sansthan, 2009; 152.
10. Pt. Hari Sadashiva Shastri Paradakara, editor, Commentary: 'Sarvangasundara' of Arundatta and 'Ayurvedarasayana' of Hemadri on Ashtanga Hrudaya of Vagbhata, SutraSthana chapter 8, verse no.25, Varanasi: Chaukhamba Sanskrit Sansthan, 2009; 153.
11. Pt. Hari Sadashiva Shastri Paradakara, editor, Commentary: 'Sarvangasundara' of Arundatta and 'Ayurvedarasayana' of Hemadri on Ashtanga Hrudaya of Vagbhata, SutraSthana chapter 8, verse no.27, Varanasi: Chaukhamba Sanskrit Sansthan, 2009; 153.
12. Pt. Hari Sadashiva Shastri Paradakara, editor, Commentary: 'Sarvangasundara' of Arundatta and 'Ayurvedarasayana' of Hemadri on Ashtanga Hrudaya of Vagbhata, NidanSthana chapter 2, verse no.54, Varanasi: Chaukhamba Sanskrit Sansthan, 2009; 457.
13. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, ChikitsaSthana chapter 3, verse no. 133-135, Varanasi: Chaukhamba Prakashan, 2011; 408.
14. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, ChikitsaSthana chapter 3, verse no. 139-141, Varanasi: Chaukhamba Prakashan, 2011; 409.
15. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, ChikitsaSthana chapter 3, verse no. 272, Varanasi: Chaukhamba Prakashan, 2011; 423.
16. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, ChikitsaSthana chapter 3, verse no. 273-275, Varanasi: Chaukhamba Prakashan, 2011; 423.
17. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, ChikitsaSthana chapter 3, verse no. 283, Varanasi: Chaukhamba Prakashan, 2011; 409.
18. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, ChikitsaSthana chapter 4, verse no. 29-30, Varanasi: Chaukhamba Prakashan, 2011; 430.
19. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, ChikitsaSthana chapter 5, verse no. 48 & 86, Varanasi: Chaukhamba Prakashan, 2011; 438 & 440.
20. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi

- Charaka, ChikitsaSthana chapter 15, verse no. 73-76, Varanasi: Chaukhamba Prakashan, 2011; 518.
21. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, ChikitsaSthana chapter 19, verse no. 15-16 & 19, Varanasi: Chaukhamba Prakashan, 2011; 550.
 22. Vaidya Yadavaji Trikamaji Acharya, editor, Commentary: 'Ayurveda Dipika' of Chakrapanidatta, Charaka Samhita by Maharshi Charaka, ChikitsaSthana chapter 21, verse no. 44-46, Varanasi: Chaukhamba Prakashan, 2011; 562.
 23. Kaviraja Nagendra Natha Sena, editor; Kaviraja Umeshachandra Gupta, compiler; Vaidyaka Shabdasindhu; Varanasi: Chaukhamba Orientalia, 2015.
 24. Sanskrit English Dictionary; by Sir Monier-Williams; New Delhi: Bharatiya Grantha Niketan, 2007.