

Role of Teekshna Shodhana in Management of Mrudbhakshanjanya Pandu: A Case Study

Dr. Kulkarni R. B., M.D. (Ayu.)*, Dr. Patil R. V., M.D. (Ayu.) (Sch)

Ayurved Sewa Sangha's, Arogyashala Rugnalaya, Ganeshwadi Panchavati, Nashik

*Corresponding Author Email: patilrohini427@gmail.com

Abstract: Acharya Charaka describes five types of *Pandu Roga* in *Cha. Chi. 16 Adhyaya* along with its *samprapti* and *chikitsa* according to causative factors and *doshas* involved in *vyadhi prakara*. Four types of *Pandu* such as *Vataja*, *Pittaja*, *Kaphaja* and *Sannipatikacaused* due to *doshaprakopa* and *agnimandya* but because of specific cause of *MrudbhakshanjanyaPandu* i.e. consumption of soil, for that *Charakacharya* described a separate *samprapti* and *chikitsa*. The consumption of soil causes *Pandu* by vitiating *dosha* and thus it should be considered as *doshajbheda*. It also causes excessive dryness of the body (*Rauksya*) and obstructs the *srotas* without getting digested in the body. This *srotorodha* restricts the nourishment of *uttarottar dhatus*, thus giving rise to *Pandu vyadhi*. It does not get cured when treated as per *dosha* predominance. Because it does not help in digestion of the soil responsible for obstruction in the *srotas*, it does not allow digestion and absorption of rest of the substances. So, it disturbs the formation of *Rasa dhatu* as well as successive *dhatus*, thus resulting in loss of strength of sense organs, physical strength and *Oja* due to lack of nourishment of *dhatu*. Separate line of treatment is mentioned for this type of *Panduvyadhi* having specific causative factor. *Teekshna sanshodhan* is advised in *Mrudbhakshanjanya Pandu* after proper examination of *vyadhibala* (stage of disease) and *bala* (strength) of patient. Looking at this unique approach of *Ayurveda* in treating *Mrudbhakshanjanya Pandu* I have selected this topic, Role of *Teekshna Shodhana* in Management of *Mrudbhakshanjanya Pandu*: A Case Study.

Keywords: *MrudbhakshanjanyaPandu, Srotorodha, Teekshnashodhana.*

Introduction

Acharya Charaka described types of *Pandu*, *samprapti* and *vishesha chikitsa* with details in *Chikitsasthana 16 Adhyaya*. *Charakacharya* has also described a separate *samprapti* and *chikitsa* for *Mrudbhakshanjanya Pandu* caused due to consumption of soil. As,

मृत्तिकादनशीलस्यकुप्यत्यन्यतमोमलः ।

कषायामारुतं, पित्तमूषरा, मधूराकफमा॥

कोपयेन्मृदरसादींश्चैवक्षयादभुक्तविरुक्षयेत्॥

पूरयत्यविपक्वैवस्रोतासिनिरुणद्धिच॥

इन्द्रियाणांबलं हत्वा तेजोवीर्यौजसीतथा॥

पाण्डुरोगं करोत्याशु बलवर्णान्मिनाशनमा॥ च. चि. १६/२७-२९

शून्यगण्डाक्षिकृष्टभूः शून्यपान्नाभिमेहनः ।

क्रिमिकोष्ठोऽतिसार्येतमलं सामूककफान्वित्मा॥ च. चि. १६/३०

The *doshaprakopa* remains the same as per the taste of soil, it also causes excessive dryness of the body (*Raukshya*) and obstructs the *srotas* without getting digested in the body. This *srotorodha* restricts the nourishment of the *uttarottar dhatu*, thus giving rise to *Panduvyadhi*. It does not get cured when treated as per *dosha* predominance because it does not help in digestion of the soil responsible for obstruction in *srotas*, it does not allow digestion and absorption of rest of the substances. It disturbs the formation of *Rasa dhatu* as well as successive *dhatu*, thus resulting in loss of strength of sense organs, physical strength and *oja* due to lack of nourishment of *dhatu*. So, it should be considered and studied as a separate entity.

निपातयेच्छरीरात्तु मृत्तिकां भक्षितां भिषक ।

युक्तिज्ञः शोधनैस्तीक्ष्णैः प्रसमीक्ष्य बलाबलम् ।

शुद्धकायस्य सर्पिषि बलधानानि योजयेत् ॥ च.चि.१६/११७

Separate line of treatment is mentioned for this type of *Panduvyadhi* having specific causative factor. *Teekshnasanshodhana* is advised in *MrudbhakshanjanyaPandu* to clear the obstruction of the *srotas* caused due to soil. But this *sanshodhana* should be performed after proper examination of *vyadhibala* (stage of disease) and *rugnabala* (strength of patient). Once *sharirashuddhi* is achieved with *sanshodhana*, *ghruta* medicated with *balavardhaka* and *agnivardhaka* should be administered in which *Vyoshadighruta*, *Kesharadighruta* prove to be effective.

In such condition, *nidanparivarjan* (avoiding consumption of causative factors) is also equally important. If patient cannot resist the habit of eating soil, the soil triturated with the medicines useful in getting rid of the *doshas* caused by *Mrudbhakshan* should be given to him. It includes *Vidanga*, *Ela*, *Ativisha*, *Nimba*, etc. also, this *mrudbhakshan* can give rise to *krumi*, which further causes *Panduvyadhi*. So, these patients should be treated for *krumi* also.

So, I have selected a case having classical signs and symptoms of *Mrudbhakshanjanya Pandu* given *Teekshna Shodhan* after *amapachaka-agnideepaka* and *krumighna chikitsa*. After *sanshodhana*, *balavardhaka* and *rakatavardhaka chikitsa* is also given and I observe that *Teekshna shodhana* is very important in *Mrudbhakshanjanya pandu*.

Aim and Objectives

1. To study the effect of *Teekshna shodhana* in *Mrudbhakshanjanya Pandu*.
2. To study the *Mrudbhakshanjanya Pandu* as a separate entity.

Case Report

The present case study is successful *Ayurvedic* management of case of *MrudbhakshanjanyaPandu*.

40 yrs. / Female patient came with

C/O: *Mrudbhakshaneccha*

Kshudhamandya

Ganda-Akshi-Bhru-Shuna

SamanyaDaurbalya

AayasenShwasa

Chittodwega

Since 6 months

Medical History: K/C/O of DM-II since 4 yrs. On regular treatment.

Surgical History: Not specific.

Menstrual History: 3-4/30 days, Regular, Moderate bleeding, painless.

O/H: G₃P₃L₃A₀D₀

Personal History: Habit of chewing roasted *Multani Mati* (Fuller's earth), 5-10 gms. Per day since 6 months.

O/E: *Nadi* (Pulse)- 84/min.

Mala (Stool)- *Samyakpravrutti*

Mutra (Urine)- *Prabhuta, Varanvar pravrutti*

Jivha (Tongue)- *Saam*

Bala- *Madhyam*

Shabda (Speech)- Normal

Akruti-*MadhyamTwak*- *Rukshta*

B.P.- 110/70 mmHg

Ura- AEBE clear

Udara- Soft, Not tenderness

Kshudha- *Mandya*

Nidra- *Khandita*

Druka (Eyes)- *Panduta*

Nakha (Nails)- *Panduta*

Method and Methodology**FIRST VISIT: Deepana-Pachana-Krumighna Chikitsa**

Sr. No.	Medicine	Dose	Anupana	Kala
1.	<i>Amapachak Kwatha</i>	20 ml BD	<i>Jala</i>	Before meal
2.	<i>Hingwashtak Choorna</i>	3 gms BD	<i>Cow ghee</i>	Before meal
3.	<i>Vidangarishta</i>	20 ml BD	<i>Jala</i>	After meal
4.	<i>Gandharva Haritaki Choorna</i>	3 gms HS	<i>Koshnajala</i>	Bed time

VAMAN KARMA: Purvakarma: SarvangaSnehana-Swedana

<i>Vamana Kalpa</i>	<i>Madanphala (12 gm) + Pippali (6 gm) + Vacha (3 gm) + Saindhava (5 gm) + Madhu (q.s.)</i>
<i>Vamanopaga</i>	<i>Yashtimadhu Phanta</i>
<i>Pariksha</i>	<i>Vaigiki: 8 vega</i>
	<i>Laingiki: Laghavata, Klama</i>
	<i>Antiki: Kramat Kapha-Pittanta</i>
	<i>Maniki: 6 lit.</i>
<i>Pashchat Karma</i>	<i>Dhoomapan, Vishranti, Sansarjankarma</i>

VIRECHANA KARMA: Purvakarma: SarvangaSnehana-Swedana

<i>Virechana Kalpa</i>	<i>Abhayadi Madaka 3 Vati</i>
<i>Anupana</i>	<i>Sheetajala</i>
<i>Pariksha</i>	<i>Vaigiki: 10 vega</i>
	<i>Laingiki: Klama, Shirshula, Alpahrullasa, Vatanulomana</i>
	<i>Antiki: Kramat Pitta-Kaphanta</i>
<i>Pashchat Karma</i>	<i>Vishranti, Sansarjankarma</i>

ABHYANTARA CHIKITSA: Balya and Raktavardhaka chikitsa

Sr. No.	Medicine	Dose	Anupan	Kala
1.	<i>Shatavari Kalpa</i>	5 gm	<i>Cow milk</i>	At morning
2.	<i>Punarnava Mandoora</i>	250 mg BD	<i>Cow ghee</i>	After meal
3.	<i>Raktajeevan Avaleha</i>	5 gm BD	<i>Jala</i>	After meal
4.	<i>Dadimavaleha</i>	10 ml BD	<i>Jala</i>	After meal
5.	<i>Vidangarishta</i>	20 ml BD	<i>Jala</i>	After meal
6.	<i>Hingwashtak Choorna</i>	3 gm BD	<i>Goghruata</i>	Before meal

Pathya-Apathya: As a Apunarbhava Chikitsa:

Nidanparivarjana: For withdraw of the habit of chewing *Mulatani mati* the soil medicated with *Krumighna* and *Tikta* medicine is used such as *Vidanga, Nimba*, etc.

Pathya Ahar:

Food: Old wheat, rice (shashtika), Barly, Jwar, Green gram

Vegetables: *Dudhi, Palaka, Padaval, Shepu*

Non-vegetables: Goat meat, *Jangal* meat

Fruits: *Amala, Grapes, Dadima, Anjeer, Khajoor, Chiku, Banana, Mango*

Milk products: Cow milk, Cow *ghee, Takra*

Liquids: *Gomutra, Lajamanda, Koshnajala, Laghupanchmoola siddha jala*

Apathya Ahar:

Oily, spicy, junk food

Diwaswapa, Atapasevan, Ativyayama, Ativyavaya, Chinta, Shoka, Krodha

Results

1. Patient had slight increases in appetite after *Vamana karma*

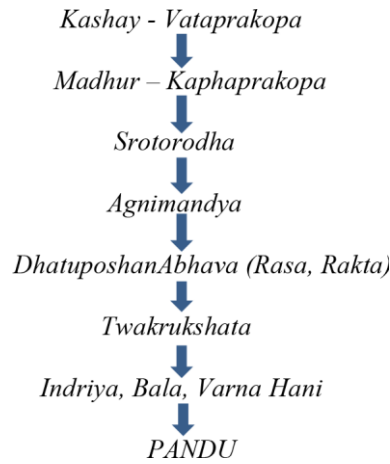
2. After *Virechana*, appetite is good and marked improvement in symptom *Ganda-Akshi-Bhrushuna*.
3. Due to *balya* and *raktavardhaka chikitsa*, decreases the symptoms *SamanyaDaurbalya*, *Ayasenshwasa*,

Conclusions

Mrudbhakshanjanya Pandu is a peculiar type of *Pandu* caused due to the consumption of soil. Consumption of soil in excess leads to the vitiation of all the three *doshas*, which further vitiate the *Rasa-Rakta dhatu* and causes *Mrudbhakshanjanya Pandu*. This soil doesn't get digested by the metabolic fire so, fill up the channels of circulation (*Srotas*) in the body and deplete the cells and organs from nutrition, causes dryness and damage of the system. So, *Teekshna shodhana* is one of important treatment of *Ayurveda* which deal with elimination of aggravated dosha from body causes purification of vitiated *dhatu* and this improves the *jatharagni* and *dhatavgni* ultimately improves digestion.

Hetu: Habit of chewing roasted *Multani mati* (Fuller's earth)

Samprapti: *Hetusevana* (Roasted *Multanimati*)



Samprapti Ghataka:

Dosha: *Vata-Kapha*

Dushya: *Rasa, Rakta*

Agni: *Jatharagni, Dhatvagni*

Srotas: *Rasavaha, Raktavaha*

Samprapti Bhanga:

Deepan-Pachan Chikitsa: Reduces *Amadosha* that increases *Agni*.

Vaman-Virechana Karma: Reduces *Kapha-Raktadushti* by removing obstruction from *srotas* causes improvement in *jatharagni* and *dhatvagni*.

Balya-Raktavardhaka Chikitsa: Improves *bala* and formation of *sarayukta Rasa-RaktaDhatu*.

Teekshna shodhana removes aggravated *doshas* from body permanently causes improvement in *Agni* (Metabolic fire) and opens the channels of circulation which provides the nutrition and energy to cells and organs. So, reduces *Dhatushaithilya* and gives *bala* and *sarayuktadhatu*.

Conflict of interest

The authors declare no conflict of interest.

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