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The role of Vakshuddhikar Choorna in management of stuttering

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Abstract

Speech is a process where the vocal sounds are used to convey meaning between individual. It is a process of communicating expressing or understanding thoughts and ideas between two individuals. In current study with usage of vakshuddhikar churna children were able to attempt speech with confidence, and pronunciation of words improved in a span of 2 months.

Keywords: Speech, Vakshuddhikar Churna, Stuttering

Introduction

Speech is a process where the vocal sounds are used to convey meaning between individual. It is a process of communicating expressing or understanding thoughts and ideas between two individuals.

In present era speech disorder is one of the major burning problems in childhood age group. Incidence of speech disorders affecting to preschool children is up to 8%. Nearly 20% of 2 year old children are thought to have delayed onset of speech. By the age of 5 years 11% of children are identified as having speech disorders. Boys are nearly twice as like as girls to have an identified speech impairment [1].

Speech disorders make the child physically, psychologically, emotionally and socially handicapped. As communication is not possible then all round development of child may be badly affected.

Speech disorders mainly include Sensory, motor & mixed type Aphasia, Dysarthria, Stuttering, Aponia, Dysphonia etc. Among them stuttering is commonly counted speech problem in day to day Pediatric practice [5, 6].

Ayurvedic classics give importance to speech by its related disorders. Vak Indrya is one of the Karmendriya [8]. Concept of Muk, Minmin and Gadgad explained by our science [2, 3]. Acharya Charaka has mentioned the disease Vaksang [3].

Muk, Minmin & Gadgad disease are caused due to obstruction of Vata by Kapha dosha [2, 3, 4]. Classic explain Vakshuddhikar Yoga useful in improvement of speech. This is having the drugs like Vacha, Yastimadhu, Saindhava, Haritaki, Shunti, Ajamod, Kusta, Pippali, and Jirak [7]. All the drugs are having Vatahar & Kaphahara property [10]. Vacha, Kusta etc are also known for its Spasmolytic & muscle relaxant activity [9].

What is Gadgad?

The disease Gadgad is caused due to obstruction of Shabdavahini dhamani by vitiated Kapha & Vata dosha causes difficulty in speech [2, 3, 4].

For the Vakpravritti the Vadan & Grahana are the main factors. Acharya Kashyapa explain about Karmendriyas, among them Vakindriya is having 2 parts- One is for Grahana & another is for Vadana. Any defect in this will leads speech disorder [8].

Vakshuddhikar Choorna is having the drugs like Vacha, Yastimadhu, Saindhava, Haritaki, Shunti, Ajamod, Kusta, Pippali, and Jirak. All the drugs are having Kapha & Vatahara property. Vacha, Yastimadhu, Haritaki are having properties like Medhya, Rasayana, Balya [10]. Vacha & Kusta are having spasmolytic & Smooth muscle relaxant activity & also used in psychosomatic disorder [9]. Stuttering is disruption in fluency of verbal expression which is characterized by involuntary, audible or silent, repetitions or prolongation in utterance of short speech element namely sound, syllables & words [1].

Management of Gadgad

Dose and Drug Administration

The drug Vakshuddhikar choorna will be given for application over the tongue, twice daily for a period of 2 Months.

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Management of Gadgad Dose and Drug Administration

The drug Vakshuddhikara choorna will be given for application over the tongue, twice daily for a period of 2 Months.

Dose: 1gm with honey.

Vacha, (Acorus calamus) is medhya and vata hara Yastimadhu, (Glycyrrhiza glabra) with madhura rasa madhura vipaka is very efficiently used in diseases of oral cavity Saindhava, dipana pachana, vatanulomana Haritaki (Terminalia chebula) tridosha shamaka and also rasayana Shunti (Zingiber officinale) is hridya, vrishya, agni dipaka and beneficial in urdha jatrugata vikaras Ajamoda (Carum roxburghianum) kapha vata hara, hikka prashamana, balakara Kusta (Saussurea lappa) lekhaneya, kaphaghna Pippali, (Piper longum) madhura vipaka, rasayana, beneficial in mukha roga Jiraka (Cuminum cyminum) agni dipana, medhya, vrushya

Conclusion

Children were able to attempt speech with confidence, and pronunciation of words improved in a span of 2 months.

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Effect of kantakari ghrita in the management of vataja kasa

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Abstract

Vataja Kasa (Dry Cough) is one among them increasingly prevalent now a day, demanding greater concern over it. Prana and Apana or to say breathing out and breathing in are the phenomenon of life. To and fro movement of air through the Pranavaha srotas is the vital sign of Prana, the normalcy of which suggests health. Cough is the fifth most common symptom for which patients seek care. Current study shows comparison Kantakari Ghrita provided better relief than Shati syrup in reducing the number of bouts of cough.

Keywords: Kasa, Ayurveda, Cough, Kantakari Ghrita

Introduction

Disease stands as a great obstacle in the achievement of good health. Certain diseases may not be life threatening but increasingly annoying and irritating to the individual in his routine activity. A very common clinical condition, Vataja Kasa (Dry Cough) is one among them increasingly prevalent now a day, demanding greater concern over it. Prana and Apana or to say breathing out and breathing in are the phenomenon of life. To and fro movement of air through the Pranavaha srotas is the vital sign of Prana, the normalcy of which suggests health [1].

Cough is the fifth most common symptom for which patients seek care [2]. Cough occurs in association with acute upper respiratory infection, acute Pharyngitis, acute bronchitis and chronic sinusitis, all of which rank among the top 10 reasons for visiting family physicians [3]. According to Caraka & Vagbhata the Kasa, which is manifested by a single Dosha is Sadhya, therefore Vataja Kasa [4]. Sequential administration of the Snehana, Swedana, Shodhana, Dhoopana, Shamana and Rasayana line of treatment forms the complete treatment of kasa expounded in the Ayurvedic Literature [5]. Among these procedures, the Shamana line of treatment that includes oral Administration of medicine is of utmost importance as the administration is very easy and also effective. Kantakari Ghrita is one such herbal combination mentioned in Caraka Samhita [6], for Vataja Kasa the efficacy of which is still to be proved by clinical research methods.

By looking at the individual herbal constituents of Kantakari Ghrita, it appears that this combination should be very effective in combating the signs and symptoms associated with Vataja Kasa. Therefore, the present research work entitled "Effect of Kantakari Ghrita in the Management of Vataja Kasa" is planned to evaluate the relative merit of the oral administration of Kantakari Ghrita in Children with Vataja Kasa.

Aims and Objectives

The present clinical study entitled "Effect of Kantakari Ghrita in the management of Vataja Kasa was conducted with following objectives

1. To evaluate the effect Kantakari Ghrita in Vataja Kasa.
2. To evaluate the effect of Shati compound in Vataja Kasa.
3. To compare the effect of Kantakari Ghrita and Shati compound in the management of vataja kasa.

The children who are living in polluted area are more prone to suffer from repeated respiratory Infections. An annoying and disturbing symptom, the cough is highly prevalent in childhood associated with many of the local and systemic disorders. It is commonly seen associated with fever, running nose, tonsillitis, pharyngitis, laryngitis and other lower respiratory diseases.

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Materials and Method

The present clinical study entitled "Effect of Kantakari Ghrita in the management of Vataja Kasa" was carried out with the following objectives.

1. To evaluate the effect Kantakari Ghrita in Vataja Kasa.
2. To evaluate the effect of Shati compound in Vataja Kasa.
3. To compare the effects of Kantakari Ghrita and Shati compound in the management of vataja Kasa.

Ingredients of Kantakari gritha

Kantakari pachanga- 12kg

Guduchi pachanga- 12kg

Go-ghrita- 6 litres

Method of preparation

24 kg coarse powder of the drugs was taken and to it 8 parts of water was added and boiled to reduce till 1/4th remains 6 litres of Go-Ghrita was added and heated on Mandagni Kalka of Kantakari and Guduchi was added and boiled to Mrudupaka. Lastly it was filtered and sealed in 150ml bottles.

Diagnostic criteria

1. Dry cough with or without watery sputum
2. Symptoms as explained in classics & modern text Shuska kasa, Shuka purna galasyata, Kruhra Alpa kapha shtevana, Kante kandu, Shira shula, Parshva shula, Arochaka.

Inclusion criteria

1. Children of age group of 3-8 years.
2. Acute cough of 7 days.
3. Allergic and irritable cough disturbing normal activity.

Sampling

The patients of either sex of 3-8 yrs ages were randomly divided in two groups each containing 30 patients.

Group-A: 30 diagnosed cases of Vataja Kasa in the age group of 3-8yrs were selected. The dose Kantakari Ghrita was 2.5 ml for children of 2-5yrs and 5ml for the children of 5-8yrs. It was given every 6 hrly with hot water for 10 days.

Group-B: 30 diagnosed cases of Vataja Kasa in the age group of 3-8yrs were included in this group. The patients of this group were given Syrup Shati compound. Its dose for 2-5yrs children was 2.5 ml and for 5-8yrs children it was 5 ml which was given every 6hrly for 10 days

Discussion on results

Effect on Number of bouts of cough: Kantakari Ghrita provided 68.96% relief in bout of cough which was statistically highly significant at $P < 0.001$.

Shati syrup provided 63.63% relief in bout of cough which was statistically significant at $P < 0.001$.

In comparison Kantakari Ghrita provided better relief than Shati syrup in reducing the number of bouts of cough.

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Original Article

A view over *Saama Rasa Dhatu* and its effects on bodyAnil Kumar¹, Neera Saini², P.S. Byadgi*³¹Lecturer, Department of Roga Nidan, Mai Bhago Ayurvedic Medical College for Women Ferozpur Road, Distt. Muktsar-152026, Punjab²Ph. D Scholar, Department of Vikriti Vigyan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi -221005³Assistant Professor, Department of Vikriti Vigyan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi -221005

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ABSTRACT

Ayurveda is the basic and the most ancient science of life in which it has been said that human body is chiefly composed of *doshas*, *dhatu*s and *malas*. So, the basic step for the maintenance of health and for treating the diseases is the regulation of these three i.e *doshas*, *dhatu*s and *malas*. Out of these *dhatu*s play an important role in structuring the whole body, so these are said chief supports of the body. Out of all seven *dhatu*s *rasa dhatu* plays the most important role because it is first forming *dhatu* and it is responsible for all next *dhatu*s proper nutrition. All these three *doshas*, *dhatu*s and *malas* are got vitiated due external factors (like changes in climate, bacteria, virus etc.) and internal factor mainly *ama*. *Ama* refers to raw, unripe, unprocessed state of food substance mainly manifest due to resultant of *mandagni* (hypo functioning of *Agni*). The formed *ama* manifests its effects either locally in gastro-intestinal tract or systemically by blocking the macro and micro channels and by inhibiting the production of proper form of all *dhatu*s. Due to hypo-function of the *agni*, the undigested food residue is known as *ama* and when this *ama* amalgamates *dhatu*s, this condition is known as *saama* and produces various signs and symptoms according to involved *dhatu*.

1. Introduction

Food substances undergo metabolic transformation by the effect of *jathragni*, *bhutagni* and *dhatvagni*. The processed metabolic products circulate inside the *srotas* continuously by the help of *vata dosha* (central nervous system). This favors the development, strength, complexion and happiness as well as growth of tissues[1]. *Dhatu*s remain in their normalcy after receiving respective nutrients from metabolized food substances. The nutrient portion of *rasa* (essence of food) provides nourishment to *rakta* (blood), from *rakta* to *mansa* (Muscle tissue), *mansa* to *medas* (adipose tissue), *medas* to *asthi* (connective tissue), *asthi* to *majja* (bone marrow) and *majja* to *shukra* (semen) and from *shukra* to *ojas* (source of immunity/strength). But if there is vitiation in *jathragni* (hypo functioning *agni*) causes production of *ama*[2]. And *saama* is a condition manifesting due to the amalgamation of *ama* with *dosha* and *dushya* (*dhatu*s and *mala*) resulting into the manifestation of various kinds of disorders[3]. In living body, the *dhatu*s (tissues) are present in two states[4].

(a). *Asthayi dhatu*

these are essence of food, which are required for the nourishment of the *dhatu*s. The food after undergoing aka (digestion) by *jathragni* and *bhutagni*, gets converted into two parts- the *saara* (essence) and *kitta* (waste). The *saarabhaga* contains *poshaka ansa* (the essential elements required for nourishment) of all the *dhatu*s. If this *saarabhaga* has *ama* due to lack of proper digestion, causes production of *saama dhatu*.

(b). *Sthayi dhatu*

These are also known as *sthula dhatu* which can be recognized without any difficulty all over body. These are also known as *poshya dhatu* (tissues receiving nourishment).

Effects of *saama rasa dhatu* on body[5]

- *Ashradhha* (Lack of interest towards food)
- *Aruchi* (Anorexia)

- *Arti* (Restlessness)
- *Aasya vairasya* (Distaste in mouth cavity)
- *Hrillaso* (Nausea)
- *Gauravam* (Heaviness in whole body)
- *Tandra* (Drowsiness)
- *Angamarda* (Generalized malaise)
- *Jvara* (Fever)
- *Tama* (Feeling of complete darkness)
- *Pandutavam* (Pallor)
- *Srotsam rodho* (Obstruction in body channels)
- *Klaibyam* (Impotency)
- *Sada* (Exhaustion)
- *Krishangata* (Emaciation)
- *Nasho agni* (Loss of functions of *agni*)
- *Valaya* (Appearance of wrinkles) and
- *Palitani* (Premature graying of hairs)

Material method

Various *Ayurvedics samhitas*, text books and literature are concerned.

3. Discussion

“*Dhatvo hi dhatvahara*” according to this principle metabolic transformation from *rasa* to *shukra* has been explained by Charaka[6] as follows-The *rasa*, essence of food converted into *rakta dhatu* by the effect of heat generated by *pitta*. The *raktadhātu* gets transformed into *mansa* accompanied by *vayu*, *jala*, *tejas* and heat brings compactness. The *mansa* cooked by its own heat gets transformed into *medas*. This helps in the excitement of liquidity and unctuousness, which are the properties of *jala mahabhuta*. *Meda* brings compactness by the actions of heat present in *meda* itself upon the *mahabhutas* (body elements) i.e. *prthvi*, *jala*, *vayavya* etc. as a result formation of *asthi dhatu* takes place. All combined together gives rise to hardness and roughness in *asthi dhatu*. By the help of *vayu* porosity develops inside the bone and this porous space gets filled up with *medas*. This unctuous substance is called *majja*. From the essence of *majja*, *shukra* is produced. These all process gets hamper due to *mandagni*, due to which proper *dhatu*s do not form and various signs and symptoms develop in body. These signs and symptoms develop in body either generalized or systematically.

Detail description of clinical features of *saama rasa dhatu*

(a). *Aruchi*

It is the condition in which there is no interest towards food either tasty or not. It may be due to less secretion of digestive enzymes due to obstruction in channels and glands.

(b). *Aasya vairasya*

Properties of *ama* is very similar to *kapha* like its *madhura*

(sweet) taste in non vitiated state and *lavana* (salted) taste in vitiated state due to which taste of mouth cavity also changes.

(c). *Hrillas*

There is a natural tendency of body to get rid of toxins as *ama* in the form of vomiting or diarrhea that's why there is felling of vomiting.

(d). *Gauravam*

It means heaviness in body or any part of body and patient may feel as whole body is covered with wet skin. It may be due to excess storage of *ama* and flow of *saama rasadhātu* and *saama raktadhātu* through *srotas*. Feeling of heaviness in the body is the result of *guru guna* present in *ama*. When *saama rasa* remains in circulation, causes less oxidation, less physical activity, less cerebral blood flow, which slows down the function of the organs, leading to feeling of heaviness in the body[7].

(e). *Tandra*

Drowsiness may be due to increased *vata*, *kapha* and *tamo guna*, which is purely effect of circulating *saama*. This drowsiness may be due to less blood flow to the cerebrum supplying less nutrition O_2 , CO_2 , because of increased viscosity of blood due to presence of *saama* or obstruction caused by *saama rasa dhatu*[8].

(f). *Jvara*

Due to obstruction in sweat gland obstruction perspiration inhibits due to which heat regulation get disturbed which causes increase in body temperature. Fever always caused by *ama* which is circulated all over the body in the *rasa dhatu*. *Ama* has traveled all over *rasavaha srotas*. *Agni* tries to go to the *rasavaha srotas* to digest *ama*, and then gets blocked. The *srotas* get blocked and that is why sweating is often not present – that is why the temperature increases. This is a pathological condition. *Agni* gets trapped and body temperature raises and sweat can't come out because of the *srotorodha*. The main focus of treatment is digestion of *ama*, and then sweat will come out.

(g). *Tama, Pandutavam*

Proper formed *rasa dhatu* is responsible for proper nutrition of all *dhatu*s. *Saama rasa dhatu* causes production of improper next *rakta dhatu*s causing *tama, pandutavam*.

(h). *Srotsam rodho*

It means obstruction in the channels. *Srotorodha* may involve whole body or a particular *srotas*. *Srotorodha* can be understood as blockage in the existing route of *dosha, dhatu*s and *malas* etc. As *saama rasa dhatu* is sticky in nature due to presence of *ama*, due to which it has tendency to stick in the *srotas* and produces symptoms accordingly.

(i). Klaibyam, Krishangata

Due improper nutrition of *dhatu* as a result of *srotorodha* by *saama rasa dhatu klaibya* and emaciation takes place.

(j). Nasho agni

The secretions of salivary glands digestive enzymes, hepatic bile stored in the gall bladder and pancreas. When there is need of them, are released via their ducts. But due to *srotorodha* these ducts do not function well causing low digestive power.

(k). Valaya, Palitani

Food is responsible for development, strength, complexion and happiness when it is digested properly while improperly food causes loss of complexion. On the other hand due to vitiation of *doshas palitya* takes place.

4. Conclusion

On the basis of above discussion *ama* is defined as a state of substance resulting in the process of *paaka* or transformation or *gunantaradhana* but not attained *paaka* or finality. Understanding of concept of *ama* and *saama rogas* is very essential for the purpose of treatment. By analyzing the nature of *ama* in *dosha*, *dhatu* and *srotasa*, application of *ayurvedic* principles become easy, where other medical systems fails in such *saama rogas*. *Acharya Susruta* has mentioned that *rasa dhatu* is responsible for corpulence and emaciation. Proper formed *rasa dhatu* is responsible for proper growth of all *dhatu* causing proper growth of body. If *saama rasa dhatu* is formed, next *dhatu poshana* gets hamper causing emaciation.

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Pain Management In Ayurveda

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